not to consume but to brighten, not to quench but to subli-
mate, not to extinguish but to transform. The basic idea involved in the expression " *Union of the soul with God in love* " is that for Love to attain union, *self* has first to be completely obliterated. It is not dis-interestedness, it is not altruism, it is not devotion, it is sheer self-elimination. Says the Sufi poet: " When you go out. He will come in ". God deigns to dwell in the heart, only when it is thoroughly cleansed of self; rather, would the soul enter the sanctuary, it shall severely leave behind the narrow, insulated self. In other words, union of the soul with God in love is the complete effacement^ of self-con-
sciousness. This truth may be illustrated by a short story.

A pilgrim in quest of an asylum, knocks at a door. To-the query from in-door, ' Who is that? ' he makes the answer, " It is I ". "In this chamber there can be no room for two ", declared the voice from within. The pilgrim returns wiser after a year, -resumes his request and knocks again. To the old query the answer this time is, I am Thou ", and the dividing door vanishes. It is evidently this sublime state— the complete union of heart and will with God which the

ancient Rishis teach us to aspire after as *Immortality* and *Bliss,* Buddha as *Nirvana,* Krishna in the Bhagavadgita as *Brahmi Sthithi* and Jesus in the Gospels as *Perfection.*

CHAPTER X.

THE RISHIS[1] CONCEPTION OF THE HUMAN SOUL OR SELF AND OF ITS FINAL DESTINY.

Says *Yama* (the God of Death) to Nachiketa in the *Kafka Upanishad:*—" *The knowing self neither is born nor dies. It is not produced from anything nor is anything produced from it. It is unborn, eternal, everlasting and ancient. It is not destroyed when the body is destroyed.*" It is clear